SUMMARIES

Recently located prehistoric sites from Tumkur District

K.B.Shivatarak

Tumkur district is renowned for its numerous pre historic sites, and of late many new sites have been located and they include Bellibattalahalli (Tumkur tq. and Rachamaranahalli, Nagala pura, Maridasanahalli and Yellappa nayakanahalli (Pavgad tq.). They have yielded artifacts of Palaeolithic, microlithic neolithic age and megalithic, age and of the proto-historic period. At Bellibattalahalli, a tomb has yielded megalithic pottery pieces, and they are painted, and also a ring stone. At Rachamaranahalli, there is painted pottery with a drawing resembling a scorpion. Nagalapur has an ashmond, and a very old Palaeolithic weapon is located here together with microliths. At Yellappa-nayakanahalli, an ashmond with neolithic tools is identified. At Mari-dasanahalli megalithic pottery and Neolithic axe are seen.

Recent Archaeological Discoveries in Siddapur taluk

Ganapatigauda

I surveyed 15 places in Siddapur taluk, and located megalithic remains at Shiralagi a Shivalinga and Narasimha and Vishnu sculptures of the 6th - 7th century at Magdur sculptures of Durga of the 8th or 9th century and of Mahishamardini of 12th or 13th century at Auraguppa, an image of Surya of the 15th - 16th century at Bellatti, a Shivalaya of Indo-Islamic style, perhaps of Keladi times at Nirgudi etc., These are some of the important finds of this survey.

Ambevadi inscription of Ratta Lakshmidevarasa

S.M.Nagabhushana

Ambevadi is a place 15 kms from Belgaum where a stone inscription of Ratta Lakshmidevarasa is discovered. It is dated Saka 1107, equivalent 1155 A.D. and it records a grant to the Galageshwara of Ambewadi. Till now Lakshmidevarasa's earliest known date was 1197 (Nada inscription from Indi tq) and this new record establishes his far earlier date and by 1185, the Rattas had acquired Belgaum and its surrounding areas, more than a decade earlier than thought of till now.

Importance of Belur inscription of Harihara II

M.M.Minakshi

This record of S.1304 of Harihara II is already published in E.C.IX as B1 171, but this is a very important record giving one an idea of the coinage of the time, items of merchandise that were brought to the empire. markets like food grains, spices, cloths, fruit and flowers etc. It speaks of measures *khanduga* for grains *mola* (hand) for cloths etc., and also the rates of tolls. This clarifies the antiquity of usage of items like coconut, palm leaf etc. This is a very

important record to know about the economic life of Vijayanagara times.

Copper plates of Barkur

Dr.B.Vasanta Shetty

Though Barkur has more than 100 stone inscriptions which include those of the Santaras, Alupas, Hoysalas, Vijayanagara rulers and the Keladi Nayakas, only five copper plates were located here. One of 1353 A. D. speaks of Maleya-Dannayaka, the Vijaya nagara Governor, and has the earliest, reference to Aliyakattu and the office of "Oorala." The second of 1390 speaks of Vijayanagara Governor Mallappa Odeya and mentions some donation or income from land to a *chhatra* built by one Mayanna. The third is of 1424 A.D. when Devaraya II of Vijayanagara made some additional grant from a land to God Neminatha of Varanga and for the feeding of Jaina ascetics. The fourth of the 15th century, speaks of division of the piece of land and the officer called Madhystha. The fifth whose date is identified as 1445 A.D. speaks of pledging a land, under '*aruvara*' system of transaction. These records are very important to understand social and economic life of Vijayanagara times.

New Inscriptions from Tarikere

T.Shambhulingappa

In the course of three years, I have discovered 20 stone inscriptions five copper plates, eight herostones and two Masti stones in Tarikere taluk of Chikmagalur dt. These are in addition to the 91 inscription published by Rice (in EC, VI, Vol). Most of the new records are of the Hoysalas and found mostly at Hadikere, Ittige, Naga-mangala, Katinagere and Sokke. The Hadikere record speaks of Nadaprabhus of 7-8 generations. The record speaks of many Kalamukha saints. Near the Siddheshwar temple of Kudlur there is a Kalyani Chalukya temple. Ajjampura has yielded five copper plates of the Hoysalas. A stone inscription from Nagamangala appears to be older than Kigga record, supposed to be the oldest in the district. The herostones found here are also interesting.

Names of Fields in Tulunadu : A Study

P.Ganapayya Bhat

Inscriptions of Ancient Tulunadu provide an interesting insight into the agrarian history of the Coastal Karnataka. In this connection a study of the various names of agricultural fields that occur in the inscriptions of Tulunadu is both interesting and informative. Here, an attempt is made to study and analyse the meaning and significance of the names of agricultural fields. A total no.of 176 names have been collected from the inscriptions and they are classified on the basis of their origin, meaning, association with other geographical and cultural features etc. From this brief analysis it becomes clear that the names of agricultural fields provide useful information not only regarding the nature of agricultural lands, type of cultivation, fertility of soil and different varieties of crops, but also regarding the geographical and cultural aspects of the history of ancient Tulunadu.

Synthesis of Islamic style in Keladi Temples

Dr.Rajaram Hegde

Dr.Sundara had already shown how temples built in traditional style by the Keladi ruler had incorporated many Islamic features in them. The matter is discussed in detail here. The influence of Bijapur is seen in them. These changes are applied only to the exterior. The new features include arches as in the ventilator of the Aghoreshwara at Ikkeri or in the doors of Nandimantapa in temples at the Akhilandeshwari at Ikkeri, Varadamba temple at Varadamula or at the doors at the Kadabedurga temple etc. *Koshtanasis*, *anguras* and minarets are also seen in many temples which are identified. Dome is also prominently seen in temples and even their forts have Islamic features.. The diverse elements have been combined in a very harmonious way.

Restrictions imposed in Temple Donation Records

R.Venkatesh Murthy

Sthanapathis (or managers) in temples were appointed to administer temples either by kings, the devotees or the state officers. The land meant for the service of the Gommateshwara at Belagola were mortgaged to a set of people by the *sthanikas* to meet their contingencies *(anupatya)*. The Mysore rulers intervened and persuaded the mortgagees to return the lands to the temple as donations in names of their parents. It was laid down that those who offer these lands for mortgages and those who accept such lands were treated as *'darushana dharmakke horagu'* (not worthy for a visit to the temple) etc. Similar instance in seen in the Gorur Paravasudeva temple, and the land mortgaged was got released by a devoted woman. The Nambis were forbidden from further mortgaging the land. Such instances from Sindhaghatta, Bairapura and other such places are cited. Thus the public were fully alive to misuse of temple lands and safeguarded the temple grants.

A rock-cut shrine at Hampi

Mritynjaya Rumale

Between the Queen's Bath and octagonal tank, at a distance of about 150 feet, at an elevated place, there is a rock-cut shrine below ground level at Hampi. It has three parts which can be described as *navaranga*, *ranga mantapa* and *gargbagriha*. The Shukanasi is square with eight pillars. This is an epitome of the rock-cut shrines of Badami of Chalukya times, created "out of context", in Vijayanagara times. It could have been the *dhyanamandira* of some *Yogi*. There is no record to indicate its time or identity.

Buddhist Remains at Dambal

Dr. H.R.Raghunatha Bhat

An inscription from Dambal published by Fleet 100 years ago had been described as located at a Jaina basti. Later Burgess said that it was a Buddhist record. It spoke of Tarabhagavathi and with this clue, I located certain Buddhist antiquities at the town. One of the sculptures panel

we had unearthed has the images of Buddha and Tarabhagavathi. In another place on a doorframe unearthed there was a relief sculpture of Bodhisattva Yaksha (Jambala?). It was certainly a Tarabhagavathi Vihara. The record dated 1095 says that this Vihara at Dharmapolal (Dambal) was built by 16 Settis when Lakshmidevi, Senior queen of Vikramaditya VI was administering the region.

The Motif of Gajalakshmi : A study

Dr. Chudamani Nandagopal

Indian art is full of symbols, and of these Gajalakshmi is notable and the oldest extant sample is a relief of the Shunga times. Though it is found in the Badami Chalukya times, it is given more prominence under the Pallavas and the Rashtrakutas. But its use became more common under the Kalyana Chalukyas, Hoysalas, Vijayanagara rulers, Odeyars and other Palegars. This symbol is engraved as a symbol of royalty and also on the lintels of the temples in medieval times of Karnataka, Andhra, Tamilnadu and Maharashtra with great variety.

Jwalamalini Worship in Karnataka

K. Vasantha Lakshmi

The Yapaniyas, settled down in Karnataka and tried to spread Jainism from 4th C. A.D., and some of these Jaina monks came from Tamilnadu region and settled down in Mysore District. They belonged to Dramilagana. These Jaina Munis were experts in tantric cult, and they introduced tantric Yakshi cult to attract the people towards Jainism. Yakshis, Padmavathi, Chakreshwari, Ambika (Kushmandini Devi) and Jwalamalini were very popular deities. Here is an attempt to trace the centers of Jwalamalini worship in the state. She is the Yakshi of the 8th Tirthankar Chandranatha.

Aihole, Simhanagadde, Maleyura, Nittur, Javagal and Kelsuru are well-known centres for her worship. This cult was popular till the 14th C. Once again from 18th Century, the cult was revived. Jwalamalini *aradhana* is continuing in these places and she is believed to be granting boons to the devotees.

Silpasastra Granthas and Adhi- shthanas - A study

C.S. Aparna

Adhisthana (base) is an important part in the temple structure as it bears the load of the whole temple.

Scholars have already identified different types of Adhisthanas. but here an attempt is made to analyse and explain what are the types noted in the texts and to what extent they really exist. Texts like *Mayamata, Kashyapa Shilpa, Manasara, Suprab hedagama* and *Shilparatna* are consulted here and they speak of types like Padabandha, Pratibandha, Kapotabandha, Manchabandha, Padmabandha and Sribandha.

Of these, Padabandha is found in Chandragupta and Chamundaraya

basadis at Shravanabelagola, Nagareshvara temple at Begur and Kalleshvara temple at Araluguppe. Pratibandha is in the Jambulinga temple at Badami, Akka-Tangi temple at Manne and Ganesha shrine at Ullala. Kapotabandha type is constructed in the Meguti and Pushpabhadra temple at Aihole, Papanatha and Jaina temple at Pattadakal, Sule basadi at Humcha, Sarvatobhadra temple at Ellora. Though Durga temple at Aihole, Mallikarjuna, Virupaksha and the Sangamesvara temple Adhisthanasa are considered as Kapotabandha type by scholars, here it is identified as Manchabandha type because of its parts differe from the former. The best example for the Padmabandha type is the No.4 at Sirvad. We find many examples for Shribandha type at Hampi like the Hazara Rama, Krishna and Vitthala temples.

On the bais of this study, we can conclude that : 1) We find different names for the same part in different texts. 2) There is little difference in small parts. 3) Regionality also has its influence in Adhisthana construction. 4) Though we find different types of Adhisthanas since early times, Shribandha type is adopted later. 5) On the whole, Kapotabandha type tallies with the *Mayamata*, Padmabhandha with *Suprabhedha-gamma*, Shrribandha with *Kashyapa Shilpa* and *Manasara* texts, Manchabandha (not mentioned in Suprabhedagama), Padabandha and Pratibandha can be tallied with any text.

Car (Teru) in Sculputure and Art

Dr.Jyotsna Kamat

Car festivals are held to help those who cannot visit temples, those who are too busy to visit the temple, the sickly, the old, etc to have a glimpse of the deity. This ancient rite - *rathotsava* is depicted in sculptures and paintings of antiquity. There is a mobile stone ratha standing permanentnly in front of the Vithala at Hampi. At Venkatapur (Uttara Kannada), there is a relief sculpture of a *ratha* in the Venkatramana temple, and also in a temple at Bhatkal (the Khetappayya Narayana) in the same district. But a painting on the wall of the Jaina Matha, Shravanabelagola depicts a car festival scene in all its dimensions, the gaily clad families, the shops, the natural depiction of transactions at thest temporary shops etc. in a lively and colourful way.

The Temple and Fort of Srimantagad

K.T.Patil

Srimantagad is a hill fort, 15 km from Shirhatti in Dharwad dt. It is said to have come under Ankushkhan, the Bijapur commander. Later, Ranadullah Khan came to have control over it. It is believed that the tomb of this famous Bijapur commander is here. It was captured by Shivaji, and the ancient Devi temple here was renovated by him, and he called it as Shrimantagad. It is a picturesque fort with some fine old buildings and

impressive ramparts of the fort. Scholars must study it.

A Queer Hero-Sati Stone from Chitradurga District

P.Yashodha Rajashekharappa

The village Tavandi, 10 km from Hiriyur has a highly artistic and queer herostone in which on a hero's death his seven devoted wives are depicted as committing suicide. The three-tier piece of art has a war scene at the lowest tier with the hero mounted on a horse, and he is accompanied among others by an umbrella bearer. In the same panel a fierce war scene is also shown and the hero is stabbed. In the second tier, the seven wives fully bedecked with their jewellerly are seen proceeding to commit suicide, mounted. Next, all the seven with clasped hands enter the pyre in which fire is seen flaming in the next part. In the top-most tier the hero and the seven *satis* are seen as in Kailasa. the article tries to speculate over the identity of the hero with the help of folklore and local tradition.

The Coins of the Badami Chalukyas

N.Havaliah

As the Chalukyan coins had the Varaha emblem, they must have been named as 'Varaha' is the feeling of the scholars. But this is a doubtful conjecture. Two gold coins weighing 117 grains with the word 'Vikrama' on it has been assigned to Vikrama I by S.Ramaiah. But this identify has been doubted. But Gadyana is often mentioned in Chalukyan records. Rupaka and pana are also mentioned, the second named being silver. Excavations at Chalukyas centres might help unearth more coins of the dynasty as trade flourished highly during their times.

Rajaditya

Dr.S.B.Patil

Great writer on mathematics Rajaditya hailed from Bage, modern Raybag. His writings in Kannada are :*Vyavahar Ganita, Kshetra Ganita,Vyavahar Ratna,Jaina Ganita Sutradharana, Chitra Hasuge* and *Lilavati.*

Vyarahar Ganita is in eight chapters, and *sutras* in it have been written in poetry and their criticisms in prose. *Kshetra Ganita* lays down the rules measuring areas, and is in poetry. *Vyavahar Ratna* in 5 chapters contains arithmetic principles in poetry. Jaina Ganita is written in a very simple question and answer style. *Chitra Hasuge* is a criticism of different *sutras*. In *Lilavati* algebra is discussed. The post lived in the territory of the Rattas.

Some Thoughts on Ministers in Ancient Karnataka

M.P.Mahadeviah

Though ministers in Ancient Karnataka were appointed after ascertaining their qualification as required by the *Rajaniti* texts, their qualities as warriors appear to have been specially taken into account as there used to be frequent wars and ministers had to function as *dandanayakas*. Such instances are

seen in the Rashtrakuta, Seuna, Hoysala and the Chalukya records. Ganga Madhava III had 22 brahmin officers who were experts in diplomacy, war, local administration, building of forts etc. The Vaishyas too were appointed as officers. The Shudras officers are not so much eulogised and described as of Chaturthakula, as in the case of Senanayaka Kachideva under Narasimha II. Ministership was conferred hereditarily. They must be religious and truthful. Character was much prized. The honesty of one Kuppasetty earned him the in charge position of a mint. Many officers were called Sandhivigrahi and Senapathi. Another title was Mahapradhana Senadhipati. Another was Senadhipathi Mahapasayita and so on. Names of individual officers are also quoted in records to help understand the complex positions they held.

Hidimbapattama : A critical note

Dr.A.Sundara

Chitradurga has a Hidimbeswara temple, so called by inscriptions. Uchangi record of 1046 also speaks of Hidimbasura. Chitradurga is also called Hidimbapattana. The Hidimbeshwara Linga in the temple is of Kadamba times. The association of Hidimba and the Pandavas of this place is as old as 1st or 2nd Century A.D. There are many places connecting themselves in the epics Ramayana and Mahabaratha around Chitra- durga. The paper discusses many major archaeological remains associated with the Pandavas and Hidimba and argue that people claiming to be successors of Hidimba might have come and settled down in the region. It is also believed that Ghatokacha built a town near Chitradurga and the settlement might be of 1st or 2nd Century A.D.

Shaiva and Vaishnava remains at Gersoppa.

M.S.Hegde Kanni

Gersoppa was capital of the Jainas, and in Nagarbastikeri in addition to three bastis, there is a Shivalaya, two Veerabhadra images, two images of Nandi, one of Ganesha, a Tiru- vengalanathaswamy temple (1575) built in the days of Chennabhairadevi etc. At Govardhanagiri nearby there are two Hanuman temples also. This indicates that the Jains Saluva family also patronised other religions.

The Need for Research on Old Tanks

Dr.G.S.Diksit

Though large-scale river-irrigation is getting popular, tank irrigation has not lost its importance. It may be recalled here that one expert had pointed that it is not possible to build a new tank as our ancestors had already built tanks wherever it was possible. The tanks were built with a sort of chain connection and our effort to build a new one disturbs the 'chain'. Instances of many such 'chains' like those around Chitradurga are mentioned in the paper. Now people have realised their importance and want to preserve there. How they were preserved in pre-British times by the

Village assemblies and other such agencies must be also realised, and the paper makes an effort to introduce those methods.

Study of some major Tanks of Karnataka

S.K.Mohan

A tank must have a catchment area, the bank bed and the achcut or the area irrigated. Catchment area is a point where rain water flows from various directions. There can be small tanks irrigating 10 acre area or less (called *kere*, *katte* or *halla*), medium reserviors feeding more than 100 acres called as *kunte*, and those who water more than 500 acres which are large tanks. These are the three stages in a chain of tanks. Of the many large tanks in Karnataka, the paper discusses the Betamangala, Ramasagara and the Watada Hosalli tanks in Kolar dt, Sulekere or Shantisagara in Shimoga dt, Magada-Masuru tank in Dharwad dt. and Motitala in Mandya dt.

Tank Irrigation under the Hoysalas

Dr.H.S.Usharani

South Karnataka has been described as the 'land of tanks' (Kerenadu) and the Hoysalas during their 250 year rule built many tanks, big and small in this region. The importance, they gave to tanks, the important tanks they built, the cost of constructing them, the references in inscriptions to tanks and provision made for their maintenances etc., is discussed here. The paper gives a chronological account of tanks built, the men who built them, their motives the achcut, etc.

New Light on Hande Palegars

Dr.Chennambika Mohan Pawate

The Hande Palegars were originally the Village Gaudas from Mutgi (Bijapur dt.) under Vijayanagara (in Achutaraya's days). They later shifted themselves to Murtigirivillage to the North of the Krishna in the days of Bijapur rulers. They belonged to the Hande Kuruba caste. Later they shifted their headquarters to Ananthapur in A.P. and were highly devoted to the NidumamidiShrishaila Pitha of the Veerashaivas. *Hande Anantapura Kaifiyat*, the Telugu works *Shri Shaila Panditaradhya Charitra*, *Karibasavaswamy Kavya* by Anjaneya, *Anantapura Mandala Charitra* etc. and the Kannada work *Shrishaila Pithadarshana* help us to outline their history. This paper outlines the history of the dynasty by quoting these sources from the days of Hanumantabhupala a contemporary of Mohammed Adilshah (1625-26) till about 1770, for four generations.

A Work on Ayagars of Madakri Nayaka's Times

Dr. Keladi Venkatesha Jois

A historical document 'Ayagarara Nirnaya Grantha' was discovered by Dr. H.T.Deshpande of Pune. This has 13 Kannada papers mostly dealing with village administration problems of Chitradurga area, and details on some

suits and grants. A manuscript *Chitrashekharana kathe* in the collection of Jagadguru Moorusavira Matha has a reference which is also mentioned in this Ayagarara Nirnaya Grantha. Author of this *Chitrashekharana kathe* appears to be Bilijeda Giriyappa's great grandson Mallanna who is referred to in the above *Grantha*.

Village life under Keladi Rulers

R.Rajanna

In the village under the Keladi rulers, religion played a prominent past, and this was more so in the *agrahara* villages. Though various professionals lived in the latter type villages, land was owned by the brahmins. Some *agraharas* had choultries as in the case of Targarti. The Jyotishi and Archaka of the village temple had much importance in villages. The article provided a list of villages with prominent temples. Many places had Mahattina Mathas of the Veerashaivas and list of such Mathas is also provided. As temples or *agraharas* received grants from far off villages, a bond between these villages was established. If an anti-social person was tackled by anybody, the latter was honoured with land grant. The Mathas received Ettina Manya, that is grant of tolls on specified number of pack animals. As the leaders of various sects were encouraged by the State, the State enjoyed their support.

Economic and Religious Activities of Gangolli during the 17th Century

Dr.K.G.Vasantha Madhava.

Gangolli is a port on the mouth of the Gangavali river and the Portuguese created it ('Cambollim') as an island and built a fort, and they founded a Church there. Their activities proved a challenge to the Keladi rulers. Later a rebel Keladi prince handed over Gangolli to them by a treaty. The Portuguese records and Kannada documents speak of the rich trade in rice and pepper at the place, and also various religious activities. The Keladi rulers made generous grants to some centres of worship of the Konkani brahmins who were not only active traders but also serving the State as Officers. Many natural calamities damaged the crops and plantations at Gangolli, and some kind of remission was given in revenue when such natural calamities occurred. The paper discusses the religious and economic developments including trade and agriculture during the 17th century at the port town.

The Last Prince of Kodagu - Chikkaveera Rajendra: A Historical Review

Chennabasappa Betadur

Historians and novelists have depicted Chikkaveera Rajendra of Kodagu as cruel, licentious, as in the habit of gambling, taking flesh and liquor, asking for the taxes paid by the people for a second time, had Kuntabasava killed and that to regain

his lost throne he got his daughter Gauramma converted to Christianity, and also had the son of his sister Devammaji killed. He was described as a viceous ruler and therefore he lost his realm, it is said. But the students who have made a deep study are surprised and perturbed. The paper is an effort to dispel such views with help of the work *Coorg and Its Rajas* and the folklore tradition collected by folklorist from Kodagu P.V. Tulasidevi.

Kukke Subrahmanya : A Study

Dr. H.S.Gopalarao

The paper is an effort to study the place and its importance of Kukke Subrahmanya, famous pilgrimage centre in Dakshina Kannada. Subrahmanya was a centre of Naga (Serpent) worship and *Subrahmanya Kshetrapurana* a part of *Skandapurana* describes the God Skanda as in the form of Naga. Kukke is the old name of the place. *Kukke* does not mean a child in Tulu, the local language, but only in Konkani. Perhaps the place had the name because the Shivalinga was worshipped by placing it in a basket (*kukke*). Kukke is mentioned for the first time in a 9th century inscription from Bantra. Other six inscriptions also speak of the place. One of 1407 mentions 'Kukkeya Devaru'. Later the God is called 'Kukke Linga' and Kukke Subrahmanya. The ant-hill at Adi Subrahmanya is described as the place where Subrahmanya performed *tapas* and due to this association he appears to have been identified with Naga.

Minting of Coins in Ancient Karnataka

K.S. Kumaraswamy

A mint was called 'kammata'. Private persons too minted coins, but had to do it under State supervision. Rich merchants assumed the responsibility of minting by entering into a contract with the state. The actual work was done mostly by the Panchalas. There were 'Samakattu-karas' who trimmed the edges. There were mints and Kuditini, Lokkigundi, etc. An honest mint man was conferred with the title of 'Tribhuva-namalladevana Akkasali Uttamoja' by Emperor Vikrama VI and he was permitted to retain 'kammatada ane' or die with royal emblem

Sacrifice and Self-Immolation in Karnataka

Dr. Pratibha Chinnappa

Though human sacrifice prevailed in India, after the advent of Jainism and Buddhism, it almost vanished. But men bound to the king as bodyguards etc. continued this spirit of self-sacrifice by dying for him. But this was voluntary. But helpless women continued to be coaxed to sacrifice themselves to protect a dam or for or a tank. The paper illustrates the point mainly with the help of a folk song *Keregehara*. In fact the heroin here, Bhagirathi, did not die voluntarily, but was in a way sacrificed. Such practices can be only described as 'social victimization'.

The temples on Hosur Hill in the Light of Inscriptions

K.V.Ramakrishna Gauda

Now in Tamilnadu, in the very outskirts of Bangalore, Hosur is described as built in 1674 by Guttalurappa, the Palegar of Bagalur now in Bangalore dt. But there was a place of settlement from as early as in the 10th century as testified by Ganga Marasimha's record. The Terupete (chariot town) on the edge of the Hosur, called as Chuda Vadi in a 1314 record must have been the old town, later called Hosur. The Chandra-chudeshwara on the hill has a Chola/Vijayanagara *gopura*. Outside it is the Kashi Vishwanatha temple. The Ganapathi *mantapa* in the inner *prakara* is in Ganga style. There is a record speaking of death of Hoysala Ramanatha in this *mantapa*. The Gangas, Cholas, Hoysalas, Vijaya-nagara rulers and the Mysore princes have made donations to the Chandrachudeshwara which was famous from at least the 10th century. The temple came to have a *Sthanika* from 1082. Many other shrines here and the Parshwanatha basti of the 12th century on the Chikkabetta to the north of the Chandrachudeshwara hill etc. are discussed in the paper together with the grants made to them through centuries. Though the temple on the hill is enriched by grants from rulers from Karnataka, now the place is in Tamilnadu. But most of inscriptions here are in Kannada.

Kukkala Nadu - An Ancient Territorial Division

P.V. Krishnamurthy

The area between Hesaraghatta tank in the north and Manchanabele valley in the south, ie. the river Arkavathi basin, which is just northwest and western region of Bangalore city was called as 'KUKKALA NADU' in the inscripitions.

The word 'Kukkala' is made up of kukk + ala. Etimologically the word 'kukk' means elevated plain and 'ala' is popularly known hyndronym. A map prepared, based on inscriptional data, clearly denotes that, the word 'kukk' not only represents elevation, but also includes irregular plains. A synonym *kurkku* is available in Kannada which means *kokku*. *Kokku* is known for beak like bend. Though this *nadu* was identified originally, from its geographical nature, yet in later periods it was considered as an administrative division, ie., under Ganga, Chola, Hoysala, and Vijaya-nagara rulers. Mahasamanthadhipathi Maileyanayaka ruled this region under Hoysala and Vijayanagara emperors. The descendents of Dodda Gowda of Kittanelli were presumed to be *nada gowdas* of this *nadu*. Mukthinatha of Binnamangala was considered as *nada devate*.

Rajaniti in Sri Krishnadeva Raya's Amuktamalyada

Prof. B. Ramaswamy

Amuktamalyada is a Telugu Mahaprabandha written by Sri Krishnadevaraya. The story of Goda

Devi or Andal, one of the 12 Alvars is the theme of the work. In two of the illustrative stories included herein some incidents in the lives of five kings have been narrated. Some of these are likely to reflect some such incidents in the life of Sri Krishnadevraya himself. In one of these stories the policy and prinicples to be followed by the king in attending to the function of administration have been dealt with in detail.

Matters relating to the life-style and personality of the king; the duties and responsibilities of the king and his subjects; appointement of ministers and administrative staff and their functioning; relationship with bordering countries; Internal safety and security; the procedure to be followed in dealing wih tribals; dealings with emissaries, envoys and ambasodors; receipts and expenditures of the kingdom; the care to be taken regarding the various branches of the army and the forts, etc., all comprising matters relating to the seven limbs of the kingdom. They all have been succinctly dealt with in delineating the various aspects of Rajaniti.

According to sri Krishnadevaraya Administrative duties should be entrusted only to deserving people of high calibre. Attending to the needs of the subjects at all times of the day without any disgust or vexation should be primary duty of the king. The Rajaniti dealt with in his work by Sri Krishnadevaraya is as though it is a commentary to the principles of polity studied by him to which he seems to apply his personal experience. This is illustrative of Krishnadeva Raya's vast knowledge of both theoritical and practical aspects of Rajaniti.

Some Customs of Harapanahalli Palegars

K.B. Sadashivappa

The Harapanahalli Palegars popularised certain traditions. One of them was raising a platform with Basava image installed on it at the place of burial of a prince or noble. Many such Basava images are found at their capital town, and Basavantanayaka, who was originally a Kuruba, and who later embraced Veerashaivism in 1708 must have started this custom. The Arasumatha in Kurubara Oni is originally a Chalukyan temple which became the *samadhi* of Veerabasappa Nayaka, and thus became famous of Arasumatha.

Saintly Women of Madhugiri

M.D. Srivinvas

In an atmosphere inspired by the devotional life of Kanaka, Purandara, Allamaprabhu and others, Madhugiri and it sorroundings saw many saintly women. Ammavve from Bijavara near Madhugiri in whose memory a temple is raised between Siddapura and Basavanahlli, Guramma in whose memory the Gurammana Matha is built at Madhugiri, Nanjamma from Pujarahalli whose *samadhi* is near that of the Siddeshwar below Bolibetta near Madhugiri and Jirale Mallamma who built a Krishna temple etc. The papers outlines the main trends in the lives of these saintly women.

The Veerashaiva Mathas in Kodagu

M.G. Nagaraj

Veerashaivism was introduced into Kodagu by the Changalva rulers, and later many Veerashaiva Mathas came to be founded in the area during subsequent rule of the Wodeyars of Kadagu. Dodda Veerarajendra is believed to have founded 63 Mathas in Kodagu. When a systematic research was conducted, existence of 91 Mathas in Kodagu was noticed. According to one record, of these 57 Mathas enjoyed a land grant of total 31,557 *buttis*. The Abbi Matha, the Madapura Matha, the Belur Matha, the Somwarapethe Matha, the Arameri Matha etc., were some of the prominent mathas in the district. Of these some belonged to the Balehonnur tradition (26), others to the Shrishaila and Nidumamidi (8+2), the Ujjayini (8), the Chilalasamaya (24), the Murugha tradition (24), the Lilakhya tradition of Bettadapura (3) and others (7). Most of them have become extinct now. These Mathas have not only popularised Veerashiavism and the idea of leading a life of mortality, but paid a prominent part in feeding the poor, providing education etc. and have actually involved themselves in local traditions like Huttari festival, Suggikatta festivals, arranging Kolatas connected with Kodava traditions etc. Many Kodava families, though not Veerashaivas, are attached to these Mathas and invite the Veerashaiva Swamijis to many of their family rites. Many of the existing Mathas continue to play prominent part in the social, cultural and religious life of Kodagu including that of the tribals.

Some New Works from Chitradurga Brihanmatha Collection.

S. Shivanna

Of the 700 palm leaf volumes in the Chitradurga Brihanmatha collections over 4,600 works have been copied (written). Of these some, not noticed by Raobahadur R. Narasimhachar are (1) *Harishwaradevara Kanda* (c. 1200) with 102 poems in Kanda metre. (2) Nutana Puratana Ragale (c. 1616) by Virakta Tontadarya (3) Shivasahasranama (c.1600) by Virakta Tontadaraya in 'Varadhaka Shatpadi' metre having 48 poems (4) *Jadeya Chikkabasavana Stotra* (c. 1730) by an anonimous author with 53 'shatpadis'and 3 'kanda' metre poems and (5) *Gurustotrada Kandanandya* (1730) by an anonimous author having 23 poems in 'kanda' metre. These are new Kannada work brought to light from the collection and some extracts from those works that are presented in the paper.

Shringeri Records regarding Chitradurga

Dr. A.K. Shastri

Kadivanakatte village in Bagur Sime was donated to Sringeri Matha by Madakari Nayaka in 1744. Dewan Purnaya wrote to Channamallappa in c 1800 that Kadivanahatte village should continue to be the property of the Matha. A letter (*binnavattale*) written in 1804 by the Head Shiristedar of Chitradurga to the

Sringer Swamy regarding some payment, a rahadari (passport) issued to the Swami 1836-37 for travelling in Chitradurga Division by the Divisional Suprin- tendent, etc. are some records on Chitradurga in the Sringeri Matha Archives.

Historical Works under Keladi Rulers: A Survey

K. Jagannatha Shastri

The works dealing with Keladi history are surveyed here. They include *Keladinripa Vijayam* by Linganna Kavi (c. 1750), *Shivatattva Ratnakara* in Sanskrit work by Prince Basavaraja (1698-1718), *Keladi Rajyabhudaya* (c. 1700) by Gangadevi (c. 1700) which is available in fragments and *Karnataka Shivageeta* (c. 1600) by Tirumalabhatta who composed it in Vardhika Shatpadi and presents history of Keladi from Sadashivanayaka to the days of Venkatappa Nayaka the Elder etc. Poet Paramadeva describes in his poems many events of the last days of Keladi and the activities of Haider hli and Parashuram Bhau. The folklore of the time is also copious. One folk song describes how Chennammaji defeated Aurangzeb's army which wanted to wreak vengeance on her for having helped Chatrapati Rajaram.

Slavery and its Abolition (1843) in Karnataka

Dr. Suryanath Kamath

'Tottu' among women and 'Tonda' or 'Gandu Tottu' among men were the Kannada words for slaves. Slave is not a bonded labourer. A slave is a 'mooladalu' not 'saldalu' (bonded by loan). With landgrants, *muladalu* was inherited by the land owner in Dakshina Kannada. He is Jammadalu in Kodagu. There are *bhoomi jamma* bound to a particular land and *okkalu jamma* bound to a master. The former could be sold only with land to which he is bound, whereas the latter could be sold straight away like cattle. In old Mysore *mannalu* (attached to land) and *huttalu* (bound to his master) also existed. These were mostly un-touchables, and also tribals in Kodagu, and were meant for agricultural works.

But there were domestic slaves too. We have instances of women being auctioned by the Sringeri Matha. The Matha for committing adultery. was doing this as a part of its duty as a state. In Mysore State this auctioning practice was called 'Samayachara'. This was stopped by Cubbon in 1834. But the Abolition of Slavery Act in 1843 was introduced in British India. Despite this, slavery could die slow and natural death only with opportunities to work in coffee plantations opened up and public works provided jobs to these people.

Nirupas of Konkana Matha

J.V. Kallapur

Three grants made by Keladi rulers found in Mackenzie collection are discussed here. The first one is of Chennammaji and the other two of Somashekhara Nayaka. The first one is a grant to Ramappa who had built a Venkateshwara temple in Maguvina sime temple. Second, a grant at Chennakeshava temple at Kundapur. The third is a grant to Vithaladevara

Matha built at Kundapur by one Timma Senabova. There are over 200 paper Nirupas of Keladi rulers which announce grants to temples and religious purposes and only the summary of three of them are given here.

A Passport Issued by Dewan Purnaya

Keladi Gunda Jois

In the village Balagaru of Shimoga district there is the Arya Akshobhyateertha Samsthana Matha, and among the historical records there, a passport issued by Dewan Purnaya is an interesting document. It is writeen in Dewan Purnayya's own hand. This compares favourably in tone and tenor with other such orders issued to other Mathas and officials. This is a rare document.

Some Observations of the Colonial Attitude towards the Tank System in Mysore State: 1800-1878

Dr. R. Ramakrishnan

The State of Mysore was forced to subserve colonial economic interests from 1799 when it came under the subsidiary allinace system. One of the aspects of this subservience is the colonial attitude towards the more than 36,000 tanks that existed in the state. This attitude is clearly discernible in the *Mysore Tank Code* which is an epitome of the two related aspects of colonialism 'delegitimation' and 'appropriation' of native power structure.

The Role of Chitradurga District in the Dasara Exhibition of 1888

Vemagal Somashekhar

When the Dasara Exhibition of Mysore was organised at Mysore in 1888 for the first time, the exhibits were selected by a district level committee. As many as 40 persons from the district won medals, awards and cash prizes for their exhibits which included black blanket, yellow silk shawl, iron ore, steel objects, handloom fabrics, spices, cutlery items, dyes, and quality grains and fruits. This shows the talents of the farmers and the workmen of the district then, and how the State recognised and encouraged them.

Visit Book of Old 'Mulki' Schools

Dr. Srinivasa Havanur

In Bombay Karnatak area, the primary schools were known as 'Mulki' schools and the visit books found in two such schools, at Guttal and Havanur, both the places in Haveri taluq are introduced here and these books are of the last decades of the 19th century and early part of the 20th century. They not only contained opinions of inspecting officials but also other visitors. But certain guidelines were provided by the Government to persons recording their views on the book, such as to record the number of scholars on the rolls, those present during the visit, whether the time-table is being adhered to, are the records maintained properly, is the building in

good condition and what is the 'total picture'. At Guttal, noted Kannada Writer Galaganath was a teacher during the period under study. Many interesting details about the standard of scholars, teachers, the latters' attituds, the social response etc., which are of great use to a historian are revealed in the pages of these books.

Role of Theosophy in Social Reforms with Special Reference to Mysore

Dr. B. Leela

Between 1886-1969 in Mysore, Theosophical Society had 69 lodges, and 17 own buildings. By 1968 it had 1,322 members in Mysore. The Royal patronage extended to the Theosophical movement is indicated in the "Old Diary Leaves" by S. Olcott, who had visited Bangalore and Dewan Sheshadri Iyer had extended full support to the movement. Theosophical movement became popular due to the untiring efforts of its members who spread the message of Universal brotherhood in mofussil areas of Mysore. By 1910 July, a Journal known as 'Supantha' was started. Many officials in Mysore were attracted to the new faith. Mention may be made of Chandrashekhara Iyer, A. Venkateshiah, K. Narahari Shastri, Rachappa and R. Raghunath Rao. Theosophy widened its scope through social work. It is heartening to note that many ladies took to Theosophy. R. Kalyanamma and Parvatamma devoted their time and energy to start a Mahila Samaja and children's home. After 1920 the influence of Mahatma Gandhi and Vivekananda had a greater impact on the masses and many joined the national movement. With the result Theosophy in Mysore suffered a set-back.

Onake Obavva - A Historical figure:

A.D. Krishnayya.

No proper proof is provided or a clear statement is made by early historians on Chitradurga over the episode connected with Onake Obavva, it is stated in the article. Two later records are quoted here in an attempt to prove that Obavva was a historical figure. One is dated 1913 when a statue of Obavva was got engraved and preparations were made to celebrate her festival. The record gives the details of items brought for the ceremony and money spent on them. The second record speaks of emigration of Obavva's family from Chitradurga to 1779 to Doddashiddavanahalli. It mentions the names of men leaving Chitradurga and the items and money they took with them. Both the records are on paper and have been highly damaged.

Town Co-operative Banks in Karnataka

M.B. Patil

As per the Central Co-operative Act of 1904 and the Mysore Act of 1905 Town Co-opertaive Banks came into existence in Karnataka. The first such bank was Gadag-Betgeri Co-operative Bank founded in 1905 (which had a very short life) started under the

urgings of a German Christian Missionary. It was mainly meant for helping weavers. In the same year Bangalore City Co-operative Bank and another such bank in Bellada Bagewadi were founded. This was followed by the founding of similar banks at Gokak, Belgaum, Mysore, Dharwad Shira, Kumta, Bijapur, Shimoga, etc., and outside princely Mysore they came into existence as per the Act of 1912. The Banking Companies Act of 1949 was made applicable to co- operative banks only in 1966. This put an end to non-banking activities of these institutions which traded in consumers' goods, seeds, fertilisers etc. In fact, these local banks were so active that commercial banks saw a challenge in their growth. There were such 217 banks in Karnataka in 1987. Their total membership in that year was about 10 laksh, share capital Rs 25.15 crores and advances made Rs. 255 crores, and except nine banks, all others were running with profit.

Shaivisim in Bidar District

Dr. R.M. Shadakshariah

Shaivism was quite prominent in Bidar district as proved by inscriptions and sculptural remains, and its antiquity goes back to the 8th century. The remains found at Morkhandi in Basavakalyana taluk indicate the influence of the Kalamukhas and the Pashupathas. Similar remains are found at Umapura, Narayanpur, Halli Betta, Mirkal and Muchlamba. In Gorachincholli, Bhalki taluk and Jalansangi, Humnabad taluq, there are damaged remains of Shiva temples. There were 12 Shivalayas in Basavakalyana proper, as indicated by inscriptions Ganesha, Shivalinga, Chaturmukha Linga, Kartikeya, Shiva, Uma-Maheshwara, Nataraja, Gaja-mardana, Tripurantaka, Bhairva, Saptamatrikas etc. are the images found in many of these places. The Madhukeshwara temple at Basava-kalyana was renovated and arrangements made for services in it in the days of Mohammad-bin-Tughluq. The records speaks of the servants in the temples including the players of various instruments and also mentions many Acharyas looking after temples like Deshantari Pashupatarya Sri Ratnarashi in 1082, Uttareshwara Acharya in 1137 at Goracincholli, Chandrabhushana Muni in 1207 at Rajola etc. Some of the Veerashaiva *sharanas* are also mentioned in the records found in the region.

Sociological Account of Collective Behaviour

Dr. M.B. Rajamani

Quoting an inscription (EC V, (R) Kn.92) of the 15th century, an instance of a Village community of Hampapur which was an *agrahara*, carrying out the repair of the embankment and the first channel of their village which had breaches in eight or ten places is discussed here. Both the Mahajanas of the *agrahara* and the *gauda prajes* collectively acted in the matter. Some landed property which belonged to the village community was sold by them by common consent to fulfil their objective. The inscription gives various details by which the decision was arrived at and shows how the

corporate life in villages could be alive to the local problems.

The Kammateshwara Temple at Humcha

G. Sarvamangala

The Kammateshwara at Humcha, the Santara capital, appears to have been built during the 8th century, and was restored in 1288 as per epigraphical evidence. The temple has only a *garbhagriha* and one *sabha mantapa*, the former being 2mts x 2mts and the *mantapa* 4mts x 4mts, and the *sabha mantapa* was a later addition. The article discusses the various components like *dwara-bandha*, pillars, the door-frame of the *garbhagriha*, the *adhisthana* of the temple and embellishments on the *bhitti* and also the sculptures on the walls and ceilings including the eight Dikpalas. The temple has depictions from 'Panchatantra' like the story of snake and the mangoose and the two *hamsas* carrying the tortoise. The temple "represents a temple form of its own type with its rare features. This temple seems to represent the beginning of Santra architecture".

Hunting: A Pastime in Sanskrit works

Dr. Radha Krishnamurthy

In Karnataka, which has dense forests, hunting was practised by nobles and royal families, as testified inscriptions, and the British Museum Plates of Govinda III speaks forests being reserved for the royalty and officials to seek pleasure in hunting. Chalukya Someshwara and Kumarapala were fond of hunting. In Sanskrit *mrigaya* is used for hunting and *syenapaata* for falconry. Treatises like *Manasollasa, Samrajyalakshimi-pithika, Syenasastram* and *Gaja-sastram* are among the works containing detailed description of various modes of techinques used in hunting, chasing, capturing of various animals and the art of training falcons for this purpose. Different missiles and weapons are also spoken of. Though *mirgaya* is condemned as a vice, the rulers were encouraged to do it as a training in warfare too. It was a social need to protect the crops and save the villagers who could fall prey to wild animals.